REYNOLDS HISTORICAL
GENEALOGY COLLECTION

GEN

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01205 3622

GENEALOGY
974.801
L49L
v.10
NO.1

Compliments of
H. M. M. Richards

UNVEILING OF TABLET

AT THE

HEBRON MORAVIAN CEMETERY

LEBANON, PENNA.

SUNDAY, OCTOBER 6TH, 1929

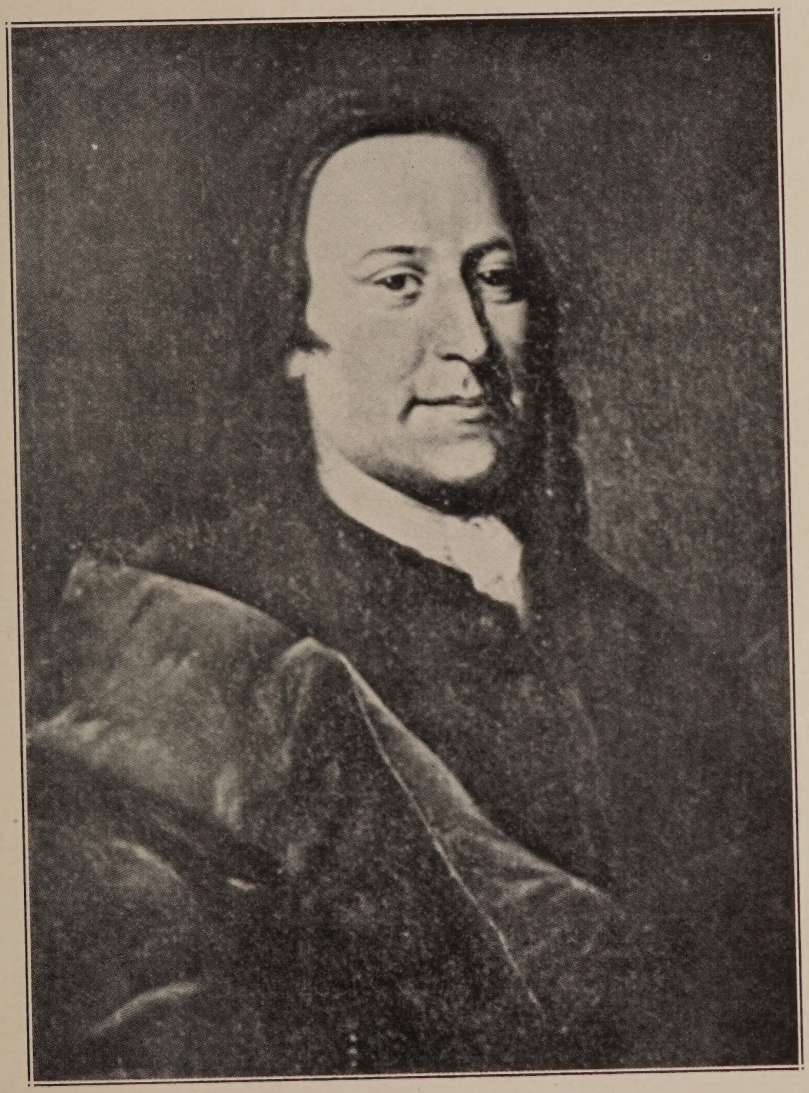
Gc
974.801
L49l
V. 10, no. 1

UNDER THE AUSPICES OF THE

LEBANON COUNTY HISTORICAL SOCIETY

VOL. X NO. 1

1646888



NICHOLAS LOUIS, COUNT OF ZINZENDORF

$400-P.O. 9228-3-14-72 Hale House

The Lebanon County Historical Society hereby returns sincere thanks to its many friends whose generous contributions and valued personal aid have made possible its efforts to preserve this old and historic Hebron Moravian Cemetery.

It is now surrounded by a fine and most substantial stone wall, eight hundred feet in length, its graves have been leveled and their stones replaced, and a boulder erected containing an appropriate and handsome bronze descriptive tablet, the gift of Swatara Tribe No. 276, Improved Order of Red Men.

We are assured that a sufficient fund will be provided by the Moravian Congregation of Lebanon, the interest of which will care for the permanent upkeep of its "Gottes Acker".

PROGRAM

CHAIRMAN — CHARLES D. WEIRICK, Esq.

Sec. Leb. Co. Hist. Soc.

HOISTING OF COLORS—Star Spangled Banner
Lebanon Symphony Band

ADDRESS OF WELCOME . . Charles D. Weirick, Esq.
Chairman

MUSIC . . . . . Lebanon Symphony Band
Prof. Johann M. Blose, Mus.D., Director

PRAYER . . . . . Rev. Paul de Schweinitz, D.D.
a descendant of Count Zinzendorf

CONGRATULATORY REMARKS . Hon. W. L. Brunner
Mayor of the City of Lebanon, Pa.

TROMBONE CHOIR . . . . Funeral Trumpet Sounds
for Married Men; Married Women

PRESENTATION ADDRESS . . Mr. Charles R. Wolfe
Vice-Prest. Leb. Co. Hist. Soc.
To whose untiring efforts the success of this undertaking is very largely due.

RECEPTION . . . . . Rev. E. H. Christianson
Pastor of Moravian Congregation

TROMBONE CHOIR . . . . Funeral Trumpet Sounds
for Single Brethren, Sisters, Children, Strangers

HISTORICAL ADDRESS . Capt. H. M. M. Richards, Litt.D.
Prest. Leb. Co. Hist. Soc.

DIRGE . . . . . Lebanon Symphony Band

UNVEILING OF TABLET . Mrs. Kathryn Killinger Reese
a descendant of Adam Orth

DEDICATION OF BOULDER . . Swatara Tribe No. 276
Improved Order of Red Men
by whom the Tablet has been donated

ADDRESS . . . . . Miss Mary L. Roedel, Past Regent
Leb. Chapter, Daughters of the Amer. Revolution

AMERICA . . . . . Lebanon Symphony Band
Audience Standing

BENEDICTION . . . . . .Bishop Karl A. Mueller
of Watertown, Wisconsin

SOUNDING OF "TAPS" . . . . . by the Bugler

CHARLES D. WEIRICK, Esq., Sec. and Treas.

Lebanon County Historical Society

ADDRESS OF WELCOME

BY

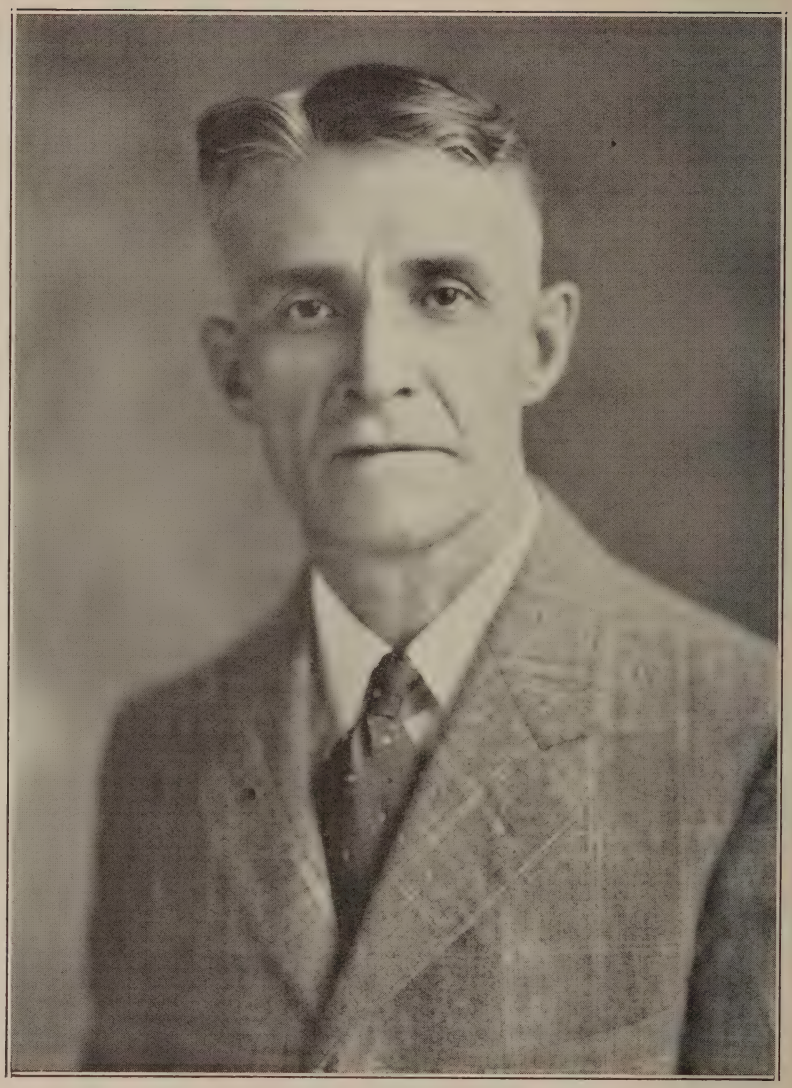
CHARLES D WEIRICK, Esq.

Chairman and Sec. and Libr., of the Leb. County Hist. Society

Ladies and Gentlemen, On behalf of the officers and members of the Lebanon County Historical Society; the Daughters of the American Revolution, Swatara Tribe No. 276, Improved Order of Red Men; The Moravian Church of Lebanon, and all other churches, Fraternal Societies and Individuals that contributed so generously to this undertaking, we extend to you a cordial welcome to these exercises of Re-Consecration and Re-Dedication of this Historic and Hallowed Hebron Moravian Cemetery. I say **Hallowed** for it was by the pious and saintly devotion and efforts of those Pioneers, more than 181 years ago, that this "Gottes Acker", or one-half acre of land for Burial Purposes, was set apart for the Holy and Religious Interment of their people, according to the Ceremonies of the Moravians.

Figuratively speaking, let us obey the Divine Injunction of God to Moses, "Put off thy shoes off thy feet, for the place whereon thou standest is holy ground"—and this, my dear friends, is holy ground, made so by those who made their sacrifices in the days before the Revolutionary War and Indian Hostilities against the White Settlers, and who came here to establish their homes in Penn's Woods.

Again, in opening this Program, I bid you welcome, thrice welcome to this Sacred Spot.



CHARLES R. WOLFE, Vice-Prest.

Lebanon County Historical Society

PRAYER

REV. PAUL DE SCHWEINITZ, D.D.
A DESCENDANT OF COUNT ZINZENDORF

In the name of God the Father, God the Son, and God the Holy Spirit, we would rededicate this hallowed God's Acre. Lord, our God, whom we adore and revere, we invoke Thy blessing on our coming together for this holy purpose. Though we know not by name those whose bodies lie here awaiting a glorious resurrection, we thank Thee for every life lived for Thy honor and glory in this vicinity in days gone by. We thank Thee for the brave pioneers who struggled to develop here a Christian community. We humbly thank Thee for our Godly ancestry. We are entered into their Christian heritage and we enjoy the fruit of their labors. We thank Thee for the privilege of living in a Christian environment. We pray Thee for grace and strength to live worthy of those who have gone before. May our influence ever tell righteousness in the communities in which we dwell.

We pray Thee to accept this tablet and boulder and wall, erected to Thy honor and in memory of those who here lived and strove for Thee. We invoke Thy blessing upon all those who have labored to bring about this happy consummation. We pray Thee to own the exercises of this afternoon, and to strengthen our faith in Thee as our heavenly Father, and in Thy Son, our blessed Lord and Saviour and Redeemer, to Whom with Thee, and the Holy Spirit, be all honor and glory, world without end, Amen.

PRESENTATION ADDRESS

BY

CHARLES R. WOLFE

VICE-PREST. LEB. CO. HIST. SOC.

There is no doubt but what that which has been said and done here today will be recorded on the pages of history, but history that hsa been created, written and printed is not worthwhile reading without some words of the Great Divine mingled therein.

The highest efficiency in human endeavor is reached only and through those who have vision. Projects similar to this are accomplished through the efforts of those who are able to visualize and comprehend what it will mean to the future generations. In moments of deep meditation can you not see many of our future citizens visiting historical spots, with a firm determination to acquire knowledge of the accomplishment of their fathers.

May I call your attention to the fact that it was a former Prince of Wales who inspired the American people with the suggestion as to what should be done with the Liberty Bell. When Albert Edward, afterwards Edward VII of England, visited this country some years ago, he was escorted to an upper room in the Independence Hall. There he was shown the Bell, stored away amongst junk, neglected and forgotten. The Prince placed his hands upon the Bell and said, "If this Bell were in my country my people would take better care of it."

A few months ago we found this sacred, hallowed spot in a sad and neglected state. This was not due to neglect on the part of the local Moravian Congregation, but was owing to the fact that there was no proper enclosure to protect it. The congregation kept it among us for a period of one hundred and seventy-five years without receiving a penny of compensation, always showing a Christian spirit towards those guilty of

vandalism, and those who had no respect for the friends who slept here,—friends who helped us to become a free and independent people.

We sincerely hope, and reverentially pray, that those who permitted their children to use these grounds as a play ground, and those who used it as a public thoroughfare while going to and from their place of employment, will now use their influence to keep this sacred spot in a fitted condition.

And now, by virtue of the authority in me vested, and in the name of the Lebanon County Historical Society, and its members, it affords me great pleasure to present this permanent lime stone memorial wall, these entrance gates, this beautiful boulder, with its handsome bronze tablet, as a gift from friends, citizens and descendants of those who sleep here, and from the Swatara Tribe, No. 276, Improved Order of Red Men, to the local Moravian Church, and to the Eternal Glory of God.

After Mr. Wolfe had completed his address, Chairman Weirick halted him as he was about to leave the stand, and, turning to the audience, said:

"Mr. Wolfe has told you what all other people did in connection with the preparation for this unveiling but he failed to tell you what he, himself, has done, and it is but right and just that this should be given publicity. It was he who originated the project. He presented his proposition to the Lebanon County Historical Society, which organization promptly sponsored the movement when, in its name, Mr. Wolfe at once began to solicit subscriptions to defray the cost of the proposed stone wall, boulder, gate, etc., devoting every spare moment at his disposal to the project.

"He held many conferences with the officers of the Society, and was encouraged by them, in every way, to continue his efforts; he spent considerable personal funds in sending out appeals for money; after his daily work was ended he gave generously of his time in superintending the progress of restoration at the cemetery; he had charge of the Ushers' League of the

Lebanon Moravian Church in digging the foundations for the wall.

"In the accomplishment of all this he came near sacrificing his life when jolted off a truck on his homeward way from the cemetery one evening. For several weeks he hovered between life and death, and, to this day suffers from terrible pains in his head, as a result of insuffcient rest after the accident.

"Mr. Wolfe has absolutely refused to allow the Society to reimburse him for his services, and for his considerable outlay of personal monies to cover necessary expenses, stating that it was his wish to make it all as his contribution to this most worthy cause.

"We are not unmindful of this unselfishness and deem it only fitting that a public expression should be made of his great part in this memorable occasion, but not only would we express our appreciation in mere words, but it is our wish and purpose to show it in a more tangible form, and so, on behalf of the Lebanon County Historical Society, I present to him this handsome open-faced Hamilton Gold Watch of 19 jewels, on the back of which has been engraved:

"From the Leb. Co. Historical Soc.
to
Charles R. Wolfe,
as an appreciation for his work in connection
with the preservation of
Historic Hebron Moravian Cemetery.
Oct. 6, 1929."

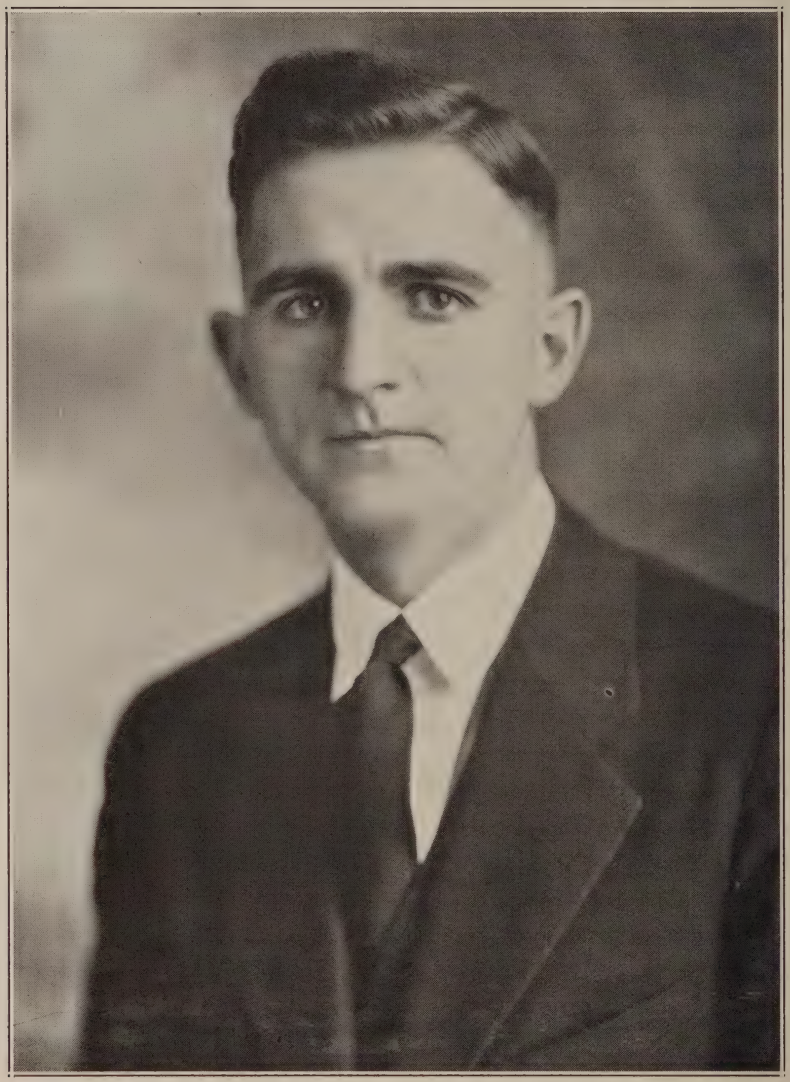
ADDRESS OF ACCEPTANCE

REV. E. H. CHRISTIANSON

Mr. Chairman, Members of the Lebanon County Historical Society, Members of the Swatara Tribe of Improved Order of Red Men, No. 276, Sons and Daughters of the American Revolution, Citizens of Lebanon and the Commonwealth of Pennsylvania, and friends of those whose last resting place is in this beloved cemetery:

About twelve years ago, in the Spring of 1917, shortly after our beloved country had entered the Great World War, General John Pershing, at the head of the first contingent of United States troops to arrive in France, ready to take their part in the great struggle, stood before the grave of the great friend of this nation, Lafayette. With tears in his eyes, and his head bared and bowed, it is said that the great General uttered, with an emotional voice, these memorable words: "Lafayette we are here to pay our debt to you!"

Without any doubt, when General Pershing uttered these words, he had a mental picture of a great sacrificial act of Lafayette. He looked back about one hundred and fifty years and saw a group of downtrodden Colonists engaged in a bitter conflict with a great world power,, which would, if it could, hold them in subjection as literal slaves. He also saw a kind-hearted French military officer, young in years, with a heart flowing with love and as pure as gold, who, realizing that the cause and liberty of the brave Colonists would be lost unless he cast his lot with them and fought and sacrificed for them, did not count the sacrifice too great, but gave of his full measure of devotion, and very materially aided the Colonists to bring the conflict to a successful conclusion, thereby making possible the future great republic of the United States of America. Now France was in danger. That fine city of Paris was at this time being threatened by great cannon. America



REV. E. H. CHRISTIANSON

Pastor, Moravian Church, Lebanon, Pa.

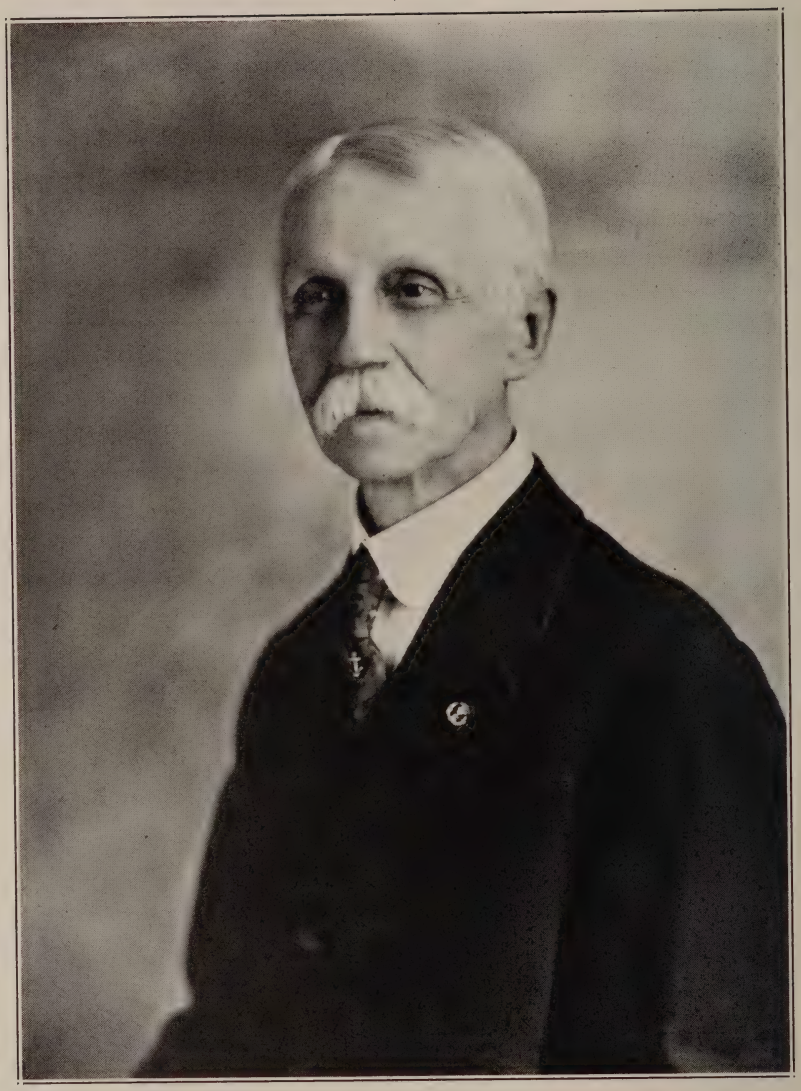
had come to the rescue, to pay to a small degree that debt which, as a country, it owed to its old French friend, Lafayette.

As we are gathered here today for the dedication of this new beautiful stone wall, together with the magnificent boulder, bronze tablet, Indian grave stone, and the flag pole, I cannot help but feel we may compare our position to that of our great General as he stood before the resting place of Lafayette. Resting in this now beautiful cemetery, are the remains of those early settlers of this community, **who came here,** at great sacrifice, many of them suffering untold hardships. There was the perilous ocean voyage, the breaking loose from loved ones and home land, to say nothing of the sufferings in the wilderness and preparing of the soil in order that the ground might yield fruit in its season. This was done, it is true, because they looked forward to a better day for themselves, but it was also done largely because they looked forward to the future of their children and children's children. They, by their sacrifices and by the Christian lives which they lived, have given to us, as a community, and to us individually, a great heritage. We truly owe them a debt which we never, never can repay. In the words of our great Abraham Lincoln as he stood on the battlefield after the battle of Gettysburg "we cannot dedicate, we cannot consecrate, we cannot hallow this ground; the brave men whose bodies lie here, have consecrated it far beyond our weak powers to add or detract." It is for us, the living, to determine that, by the strength of God, we will see to it that this resting place of these sainted dead, may be a beautiful one, a sacred spot and a hallowed one. Further, that this community, which has inherited such blessings, established by them, may be made and kept clean and pure and Christian, by us who have inherited the great blessings for which they sacrificed in order to make them possible. Also, that the Faith in which they died may be kept burning brightly in the hearts of us inhabitants.

Because of these facts, and the recognition that we are greatly indebted to those of whom scripture says "Blessed are the dead, who die in the Lord", I, the present pastor of the

ENTRANCE GATES AND SMALL SECTION OF WALL, HEBRON CEMETERY

local Moravian Church, take great pleasure and am extremely grateful that the privilege is mine, in the name of the local Moravian Congregation, which has maintained this cemetery for so many years, and in the name of the loved ones who lie buried here, do with greatful thanks accept this beautiful wall, with its attractive gates; this magnificent boulder and grave marker with the splendidly worded bronze tablet and this substantial flagpole with the beautiful American flag. We trust that by the Grace of God this may be only the beginning of the paying of our debt to those who here lie.



CAPT. H. M. M. RICHARDS, LITT.D., PREST.

LEBANON COUNTY HISTORICAL SOCIETY

HISTORICAL ADDRESS

BY

CAPT. H. M. M. RICHARDS, LITT.D.

PRESIDENT LEBANON COUNTY HISTORICAL SOCIETY

Our grand Commonwealth of Pennsylvania has behind it a history unequalled, in many respects, by its sister states, and of which we, its children, may be especially proud when we realize that much of its greatness and prosperity is due to the character of our German fathers who formed so large a proportion of its very early settlers.

The Thirty Years War, from 1618 to 1648, with its attendant religious persecutions, made of Germany almost a wilderness. Hardly had this ceased when came the cruel French invasion of 1693, with its utter devastation of the Palatinate, bringing in its wake pestilence and famine; and, as if that were not sufficient, there followed the terrible winter of 1709, when birds perished on the wing, beasts in their lairs, and mortals fell dead in the way.

It was then that multitudes of the wretched survivors, bereft of hope and everything to live from or worth living for at home, fled to peaceful and happy Pennsylvania, from the Rhine Palatinate, from Silesia and the North German country, together with impoverished Waldenses and exiles from Bohemia and Moravia.

They were of the salt of the land, sturdy yeomen from the desolate fields, intelligent craftsmen and skilled artisans from the ruined cities and the villages sacked and burned, nobles of ancient name reduced to beggary, learned school men, philosophers and theologians, who made up those who here sought a spot where they might live unmolested in the peaceful worship of God according to their own belief and methods.

The Spring of 1709 found 32,000 Germans, who had abandoned their native land, washed, like a mighty wave, on the shores of England. Of these some 4,000 were finally sent to New York Province where they were subjected to so many hardships that, in 1723, a small party undertook the arduous and toilsome journey overland to Pennsylvania, of which they had heard so much, and eventually settled in our Tulpehocken region of Berks County. Following them, in 1729, came Conrad Weiser, an adopted son of the Mohawk tribe of Indians, eventually the head of the Indian Bureau of the Province, and who, because of his great knowledge, strict integrity and heroism, was largely instrumental, through Providence, in shaping not only the destiny of Pennsylvania but, indirectly, that of our whole country and, indeed, of the entire world.

In the fifteenth century, in the twin countries of Bohemia and Moravia, lying mountain-encircled in the heart of Europe, there was founded a church, variously known as the Brethren's Church, the Unitas Fratrum, the Bohemian and Moravian Brethren, the Church of the United Brethren and the Moravian Church.

The history of this church has ever been that of bloody persecution in its most aggravated form. It would be most interesting were we able to trace somewhat of these events, but time, space and the nature of this paper prevents us from so doing. Suffice it to say that many of these harassed and suffering refugees were given asylum in 1722, by a young Saxon nobleman, Nicholas Louis, Count of Zinzendorf, on a part of his estate in Upper Lusatia, Saxony, called Berthelsdorf, where he was preparing to take up his residence and establish one of several centers of Christian activity.

Although personally, and by preference, Count Zinzendorf was a Lutheran yet he was a man whose heart was filled with a desire to bring his fellowman to Christ. Already, in 1727, while pondering the thought of undertaking missionary work among the heathen, which had been in his mind from boyhood, the idea was broached of founding a settlement in

Pennsylvania, to which the Moravians, against whom hostile agitations were arising, might emigrate if not permitted to remain in Saxony, and from which they might go out into the wilderness and preach the gospel to the Indians. It was to be a great missionary body, and today, in comparison with its numbers, is the most pronounced and efficient missionary church on this continent.

It would be a fascinating story were we to tell of the events which led to the establishment of the Moravian Economy in the Forks of the Delaware, with Bethlehem as its center, where the first house was built in May, 1741, which stood at the corner of what is now the Hotel Bethlehem, and which was, in time, followed by the other great buildings which still remain as monuments of the devoted skill of our Moravian fathers.

With a desire to see, for himself, conditions in the new land of which he had heard so much, Zinzendorf came to America, reaching New York on Nov. 30, 1741, and arriving at Bethlehem on the night of Dec. 21st.

Here he gradually got in touch with Conrad Weiser and the Indians whose spiritual welfare he had so much at heart. On Aug. 3, 1742, he made a covenant with the representatives of the Six Nations, whom he met at Conrad Weiser's home at Tulpehocken, when a belt of wampum was handed him and he, in return, gave the chiefs, as a token, a seal with the words "Jesus, Jehovah" stamped upon it in wax.

His final tour amongst the aborigines was in September to the upper Susquehanna and into the Wyoming Valley, where he encountered heathenism and savagery in its worst forms. Here he was again accompanied by Conrad Weiser.

It was a grand work these good Moravian missionaries did amongst the Indians, in their efforts to Christianize them, but we must not overlook the debt our country owes to Conrad Weiser who made possible their efforts by imparting to them a knowledge of their customs and language, who accompanied

Spangenburg and Zeisberger on their journey in 1738, as he did Zinzendorf in 1742. He taught them the Mohawk language; he was their shield, their propitiating herald; their frequent companion; his toils, dangers and exposures were the same as theirs.

The spiritual condition of the early settlers was, in many respects, of a regrettable nature. Scattered in small numbers over a large expanse of territory it was but natural that the few pastors then in evidence were unequal to the task of proper oversight which faced them.

To aid in meeting this lack of service the Moravian Missionary Brethren visited various sections in our locality and established churches, or, rather, places of worship.

Near Fifth Avenue, on the banks of the Quittapahilla, stood one of these, a quaint old log structure, erected in the year 1742. It was known as the "Free Church of God in the Spirit". The congregation was organized by Count Zinzendorf. As there was no regular pastor called to it the services were conducted by Peter Wolle from Lititz. There being no Moravians received as members, nor any Moravian policy, or Brotherly Agreement adopted, the congregation was composed of Lutheran, Reformed and Mennonite persons, being, however, under Moravian influences.

With the advent of Henry Melchior Muhlenberg, of the Lutheran Church, in 1742, and of Michael Schlatter, of the Reformed Church, in 1748, these two denominations became thoroughly organized, with the result that many of their members who had previously associated themselves with Moravian missionary efforts, such as that above mentioned, withdrew their connection. On the other hand there were a number who decided to remain, which resulted in the development of our Hebron Moravian Church, after the death of the first pastor, in the year 1748.

With the gift of a new site, consisting of 12 acres of land, by John Peter Kucher, who opened up a quarry, the congregation at once planned to erect a new house of prayer, which was located on what is now known as Moravian Street, about 500 yards west of the cemetery. Kucher, however, who was a Lutheran, did not become a member of the church until one year after the death of his son. He not only donated the site but also furnished all the stone and building material for the erection of the building. The corner stone was laid in the year 1749, and the edifice dedicated January 1, 1750. This corner stone, with its contents and bronze tablet, now rests in the wall of the Moravian Church of Lebanon, Pennsylvania, situate at the corner of Tenth and Spring Streets. It was presented by Mr. Charles R. Wolfe, into whose hands it came, with the understanding that, should such church building be abandoned at any time, the stone is to be removed to the Moravian Archive House, or Museum, at Nazareth, Pennsylvania, and become its property.

The vision of these Moravian Brethren, in the construction of their edifice, was for the future as well as the present. The outside dimensions of the building were 52 ft. x 48 ft., 2½ stories high, with a high pitched roof. Imbedded in the wall directly above, and on each side of the door, were two sand stones with the following inscription: "Unitas Fratrum, 1749". It contained a basement, or dugout, used as a protection from the hostile Indians. Directly above the basement were the pastor's living apartments. On the east and west sides were stairways leading to the second floor, which was the "Beth-Saal", or church room. It contained two kitchens, one for the use of the pastor, the other for the use of the congregation in the preparation of Love Feasts, and for the primitive social functions of the community which did not go beyond the bonds of the Puritan ideals of the times.

ORIGINAL CORNER-STONE OF HEBRON CHURCH. NOW IN WALL OF PRESENT MORAVIAN CHURCH OF LEBANON, PA.

Membership

The first to become members of the congregation were the following:

Received in Church Fellowship at Heidelberg (near Robesonia) Synod, Nov. 1748: George Loesch and wife Maria. John Peter Kucher and his wife Barbara—Lutheran. Michael Kapp and his wife Maria Margretha—Lutheran.

Received in Church Fellowship at Warwick (Lititz), Feb. 9, 1749: Balthazer Orth, Sr., Lutheran, and his wife Anna Catharine, Reformed.

Received in Church Fellowship at Bethlehem Synod, May, 1749: Adam Ketterling, Lutheran; Joseph Reible, Mennonite; Heinrich Xander, Reformed.

Received in Church Fellowship at Warwick (Lititz) Synod, Nov., 1749: Anna Ketterling, wife of Adam Ketterling, Lutheran; Ulrich Stephan and his wife, Anna Maria, Reformed; Peter Fetter and his wife, Eva Catharine, Lutheran; Philip Meiss and his wife, Louisa, Reformed; Jacob Garman and his wife, Magdalena, Lutheran; Daniel Heckendorn, Reformed; Christian Ohrendorf, Reformed.

These pioneers formed the charter membership of the Hebron Church.

The following were received as Moravians at the first Lord's Supper, January 1, 1750:

Caspar Kohr and his wife, Anna Barbara; Maria Ketterling; Anna Catherine Hederich, wife of George Hederich.

Received as Moravians at the Lord's Supper, March 1, 1750: Susanna Heckendorn, wife of Daniel Heckendorn; Michael Kohr and his wife, Magdalena; Bernard Etter and his wife, Catherine; Jacob Christian and his wife, Barbara, all of whom had previous fellowship in either the Lutheran, Reformed or Mennonite faiths.

The following became members from 1750 to 1755:

Philip Beck and his wife, Maria Barbara; John Jacob Hederich; Michael Oerich and his wife, Elizabeth; Joseph Schultz and his wife, Etta; Jacob Xander and his wife, Maria

SECTION OF HEBRON MORAVIAN CEMETERY

Catharine; Philip Ohlinger and his wife, Juliana; George Meister and his wife, Elizabeth; Heinrich Klein and his wife, Anna Maria; Valentine Kettering and his wife, Elizabeth.

With a few exceptions these early pioneers are buried in the Hebron Gottes Acker.

We are gathered here, at this time, to rededicate a plot of ground which we call "The Hebron Moravian Cemetery", but, to the early German settlers of Pennsylvania, the word "cemetery" was practically unknown.

Widely scattered, as they were, and with no communal interests, each, for himself, set aside a small plot of ground in a field for the burial of their dead, which became, to them, hallowed "Gottes Ackers"—God's Acres. Some of these are still to be seen on private farms throughout the country.

With the erection of more imposing church edifices, which, naturally, became community centers, there came into existence our "Church Grave Yards", generally adjoining the building itself and under the care of its trustees.

This was true of our "Hebron Gottes Acker", which, however, originated under circumstances not connected with the stone church erected more than a year later, and which was located more than 500 yards distant from it.

The very first grave dug tells how it came into existence. Within three months after the formal organization of a congregation at this settlement on the banks of the Quittapahilla, George, the infant child of John Peter Kucher, and his wife, Barbara Kapp, died March 18, 1748 (Grave No. 1). To meet a common need, and, at the same time, insure the permanent care of his own dead, Kucher deeded to the newly organized congregation a half acre of land located on an eminence overlooking a wide and beautiful stretch of country. This site was hallowed as a "City of the Dead" at the burial of little George Kucher by the Rev. John Philip Muerer, then serving the congregation, temporarily, during the illness of the pastor, John Herzen. Less than two months later Johan Frantz, an older

child of Peter and Barbara Kucher, was the second to sanctify the congregation "Gottes Acker" (Grave No. 2). While these two graves made the place doubly sacred to the Kuchers' it was the third grave which hallowed it peculiarly to the congregation itself. On the 11th day of May, 1748, the remains of Johann Heinrich Herzen, its founder and first pastor, were brought from Bethlehem, Pa., for interment on the "Hutberg" at Quittapahilla (Grave No. 3).

The congregation, though not constituted, originally, of Moravians, under Moravian leadership soon absorbed the distinctive characteristics of Moravian worship.

The residential portion of the church was not occupied until 1751, when Pastor Christian Henry Rauch took up his abode in the new edifice. He came to Hebron from Shekomeka, New York, where he had been at work among the Indians. It was he who introduced into the congregation the "choir" system of the Brethrens' Church. Instead of societies within the church each class of members constituted among themselves a group of believers to seek the good of the common Zion. This idea was extended even to the "Gottes Acker" where the departed reposed in sections, according to the choir, or class, to which each belonged,—the married brethren, the married sisters, single brethren, single sisters, girls and boys, each in their own stone section. The records of the congregation were kept according to the choir grouping. Each choir had its own covenant Festal Day, when its members rededicated themselves to the service of the Lord. Each were seated separately in the Sanctuary. The death of a member of any choir was announced by the Trombone Choir in the use of a tune specifically designated for that particular choir.

This explanation will serve to make clear the following illustrated plan of the cemetery, in connection with which is printed a Directory to the plot showing the location of graves.

The writer of this paper takes the present opportunity to acknowledge the great assistance rendered him in its preparation by Mr. Charles R. Wolfe, and through the contents of the paper written by the Rev. S. C. Albright, a former pastor, entitled "Graves that Tell a Tale".

PLOT
OF
HEBRON CEMETERY
DEDICATED 1747

S

MALE

Married	Married	Strangers	Infants	Infants	Single	Married
	278	MARIA BAMBERGER				
	274		207			
	272	JOSEPH BAMBERGER	198	231		112
	271	ELIZABETH BAMBERGER	200	226		98
	251	168	202½	225		95
	250	165	211	224		92
	240	234		223		87
JOHN SHOTT	236	230				81
CARL BLUM	235	216				80
PHILIPINA DITZBACH	227	212				
	225	171				
	222	169	119		113	78
	220	167	118		111	70
	219	163	116	187	107	66
	218	155	96	186	100	53
	217	134	93	182		49
169	215		91	181		
JACOB WITTERS	214	103	90	180	146	45
	208	102	89	179	133	41
	194	73	79	192		101
	193	26	75	157		34
	188	21	74	156	65	33
		15	72	151	63	30
	174		69	130	7	28
		10	67	128	1	16
	168	20	64		2	3
	162	25	51		8	11
	161	48	46	58	22	
	160	52	43	23	273	
	148	55	40	19	278	
	147		35	56		57
	143		31	279		76
	138			249	SAMUEL CONNER JR	153
	131			277 280	MARGARET CONNER	172
	123			MARY CONNER	SAMUEL CONNER	195

E

FEMALE

Married	Single	Infants	Infants	Infants
223	233		230	
210	173		228	
237	170	221		248
159	213			INF OF JNO GREIT
E ORTH				247
154	201	P LICHT	CARNELIN	
152	196		MULPCH	
149	232		141	
145	202	224	129	
142		209		
139	189		127	241½
137	188		126	254
134½	185	183	122	241
125	184	110	114	245
121	200	109	106	256
120			104	257
117	178	105	94	275
115	175	176	86	270
84	158	177	71	205
	135	150	68	204
77	108			203
42	99		60	199
37	97	88	59	197
	83	62	54	191
	82	61	50	190
14	44	39	47	
4	38	29	36	150
5	6	27		
9	12	24		
17		18	13	
32	252			
225	243			
		238		
239	306			
258	BETANNA SHOTT			

W

N

DIRECTORY

TO

PLOT OF HEBRON MORAVION CEMETERY, LEBANON, PA

No.	Name	Choir	Birth	Death
1	George Kucher	Single	1747	1748
2	John France Kucher	Single	1736	1748
3	Rev. Johan Herzen	Married	1698	1748
4	Infant dau. of Peter Etter	F. Infant	1748	1748
5	Ann Elizabeth Xander	Married Women	1701	1750
6	Catherine Etter	Girls	1748	1750
7	Peter Ohlinger	Boys	1748	1750
8	Johan Michael Kucher	Boys	1749	1751
9	Agnes Ohrendorf	Married Women		1751
10	Johan Heinrich Kraft	Strangers		1751
11	Rudolph Kuentz	Married Men		1752
12	Elizabeth Fisher	Girls	1748	1752
13	Theodora Tannenberger	F. Infant	1752	1752
14	Susan Tannenberger	Married Women	1730	1754
15	Anna M. Hoffacre	Married Stranger		1754
16	Peter Fetter	Married Men	1704	1754
17	Margret Heckedorm	Married Women	1688	1754
18	Anna M. Christman	Girls	1749	1755
19	Abraham Christian	Boys	1747	1755
20	Martin Grimm	Stranger	1713	1755
21	Magdalena Grimm	Stranger	1715?	1755
22	Johan Miess	Boys	1753	1755
23	Christian Etter	M. Infant	1752	1755
24	Elizabeth Kucher	F. Infant	1755	1755
25	Andreas Ziegler	Stranger	1712	1756
26	Barbara Kraft	Stranger	1702	1756
27	Theodora Christman	F. Infant	1754	1756
28	Johan Spittler (Killed by Indians at Swatara Gap)	Married Men	1720	1757
29	Dorothy Stephen	F. Infant	1753	1757
30	Ludwig Born	Married Men	1702	1757
31	Conrad Weiser	M. Infant	1755	1757
32	Anna C. Hederich	Married Women	1706	1757
33	John Spittler, Sr.	Married Men	1689	1757
34	Christian Binner	Married Men	1708	1758
35	Christian H. Born	M. Infant	1758	1758
36	Eva Shultz	F. Infant	1757	1758

37	Barbara Christman	Married Women	1718	1758
38	Margretha Uhrich	Girls	1745	1758
39	Maria M. Stoehr	F. Infant	1754	1758
40	Peter Stephen	M. Infant	1757	1758
41	Johan Schultz	Married Men	1736	1758
42	Anna Maria Faber	Married Women	1720	1758
43	Johan Faber	M. Infant	1758	1759
44	Anna E. Stoehr	Girls	1746	1759
45	Michael Uhrich	Married Men	1713	1759
46	Johan Born	M. Infant	1758	1759
47	Maria M. German	F. Infant	1759	1759
48	Wendel Keller	Infant Stranger	1760	1760
49	Ulrich Stephan	Married Men	1710	1760
50	Maria E. Wombler	F. Infant	1759	1760
51	Son of Adam Faber	M. Infant	1761	1761
52	Inf.dau.of Mich. Tochterman	Stranger	1760	1760
53	Philip Miess	Married Men	1712	1760
54	Inf. dau. of Jacob German	F. Infant	1761	1761
55	Jacob Kreisel	Married Stranger		1761
56	Johan Kapp	Boys	1758	1762
57	Michael Kapp	Married Men	1705	1762
58	Immanuel Xander	M. Infant	1762	1763
59	Maria E. Shultz	F. Infant	1762	1762
60	Maria E. Stoehr	F. Infant	1763	1763
61	Anna Catherine Dolk	F. Infant	1755	1763
62	Elizabeth Orth	F. Infant	1758	1764
63	Christian Binnen	Boys	1751	1764
64	Matthias German	M. Infant	1764	1764
65	Jacob Kapp	Boys	1754	1765
66	George Schnurrenberger	Married Men	1718	1765
67	Joseph Allerman	M. Infant	1765	1766
68	Anna Maria Guenther	F. Infant	1766	1766
69	Jacob German	M. Infant	1767	1767
70	Johan Braun	Married Men	1718	1768
71	Susanna Guenther	F. Infant	1767	1768
72	Joseph Orth	M. Infant	1764	1769
73	Maria Williams	Stranger	1756	1769
74	George Hederich	M. Infant	1767	1769
75	Peter Guenther	M. Infant	1767	1769
76	Carl Volk	Married Men	1709	1769
77	Maria Xander	Married Women	1702	1769
78	Frederick Weiser	Married Men	1740	1769
79	John Henry Sturgis	M. Infant	1769	1772
80	Heinrich Xander	Married Men	1702	1772

81	Gottfried Boettiger	Married Men	1733	1772
82	Maria P. Xander	Girls	1771	1773
83	Catherine Buehler	Girls	1771	1773
84	Anna Catherine Orth	Married Women	1702	1773
85				
86	Anna Maria Kapp	F. Infant	1774	1774
87	~~George~~ Peter Kucher	Married Men	1710	1774
88	Maria C. Heckedorn	F. Infant	1771	1775
89	Christian H. Heckedorm	M. Infant	1774	1775
90	David Buehler	M. Infant	1769	1775
91	Samuel Guenther	M. Infant	1775	1775
92	George Hederich	Married Men	1706	1775
93	Christian P. Sturgis	M. Infant	1774	1775
94	Justina E. Orth	F. Infant	1773	1775
95	Johan Kettering	Married Men	1698	1775
96	John Henry Uhrich	M. Infant	1776	1776
97	Anna Maria Friedrich	Girls	1770	1776
98	Christian Friedrich	Married Men	1723	1776
99	Rosina Volk	Girls	1776	1776
100	Joseph Kapp	Boys	1775	1776
101	Gottlieb Kucher	Married Men	1753	1776
102	Robert Ears	Strangers	1696	1776
103	Barbara Bach	Infant Stranger	1776	1777
104	Elizabeth Koch	F. Infant	1776	1777
105	Justina J. Guenther	F. Infant	1776	1777
106	Catherine Koch	F. Infant	1776	1777
107	George Friedfrich	Boys	1776	1777
108	Anna Maria Xander	Girls	1769	1777
109	Anna R. Volk	F. Infant	1777	1777
110	Justina J. Guenther	F. Infant	1778	1778
111	Johan Carl Volk	Boys	1778	1779
112	David Beuhler	Married Men	1713	1779
113	George Dijon	Boys	1779	1779
114	Rosa Catherine Heckedorn	F. Infant	1776	1779
115	Margretha Ears	Married Women	1698	1779
116	John Beautos Orth	M. Infant	1780	1780
117	Magdalene German	Married Women	1729	1780
118	Johan E. Sturgis	M. Infant	1779	1780
119	John Philip Shantz	M. Infant	1780	1780
120	Catherine Kettering	Married Women	1761	1781
121	Magdalene Kettering	Married Women	1706	1781
122	Margretha Buehler	F. Infant	1780	1781
123	John Philip Stoehr	Married Men	1716	1781
124				

125	Barbara Kucher	Married Women	1712	1781
126	Rosina Uhrich	F. Infant	1781	1782
127	Elizabeth Volk	F. Infant	1782	1782
128	Johan Michael Koch	M. Infant	1780	1782
129	Anna Catherine Volk	F. Infant	1780	1782
130	Johan Koch	M. Infant	1778	1782
131	Gottlieb Heckedorn	Married Men	1717	1783
132				
133	John Peter Kucher	Boys	1743	1783
134	Johan Orth	Strangers	1760	1784
134½	Maria M. Kapp	Married Women	1716	1784
135	Elenor Buehler	Girls	1782	1785
136				
137	Anna Margretha Beuhler	Married Women	1721	1785
138	Rev. John Michler	Married Men	1715	1785
139	Maria Koehler	Married Women	1708	1786
140				
141	Maria Beuhler	F. Infant	1786	1788
142	Catherine Etter	Married Women	1717	1788
143	Rev. Lorenz Bage	Married Men	1731	1789
144				
145	Rosina Uhrich	Married Women	1771	1789
146	Andreas Orth	Boys	1765	1789
147	Balthaser Orth, Sr.	Married Men	1704	1789
148	Jacob Orth	Married Men	1766	1789
149	Maria Guenther	Married Women	1744	1790
150	Catherine Marris	F. Infant	1790	1791
150½	Unknown	F. Infant	1790	1791
151	Johan Orth	M. Infant	1787	1792
152	Maria Barbara Stoehr	Married Women	1715	1793
153	Philip Stoehr	Married Men	1742	1793
154	Catherine Hedrich	Married Women	1718	1793
155	Elizabeth Orth	Married Women		1793
156	Son of Matthias Morris	Infant Twin	1794	1794
156	Dau. of Matthias Morris	Infant Twin	1794	1794
157	John Philip Boettiger	Infant	1794	1794
158	Anna Braun	Girls	1784	1794
159	Catherine Orth	Married Women	1738	1794
160	Balthaser Orth	Married Men	1736	1794
161	Adam Orth	Married Men	1733	1794
	(Records Deficient)			
162	Johan Koehler	Married Men	1708	1798
163	Appolonia Karch	Infant Stranger	1795	1795
164				

1646888

165	Matthias Maret	Infant Stranger	1795	1795
166				
167	Johan Joseph Mueller	Infant Stranger	1798	1798
168				
169	Magdalena Brenner	Strangers	1763	1799
170	Elizabeth Uhrich	Girls	1775	1799
171	Son of Deitrich	Infant	1799	1799
172				
173	Catherine Licht	Infant	1800	1800
174	Heinrich Beuhler	Married Men	1740	1801
175	Elizabeth Hermans	Girls	1717	1801
176	Beata Miller	Infant	1801	1801
177	Catherine Bruecker	Infant	1797	1802
178				
179	Joseph Uhrich	Infant	1802	1802
180	Beata Yeager	Twin Infant	1803	1803
180	Beatus Miller Yeager	Twin Infant	1803	1803
181	Edward Koehler	Infant	1802	1803
182	Philip Xander	Infant	1803	1803
183	Sarah Orth	Infant	1802	1803
184	Catherine E. Stoehr	Girls	1741	1803
185	Anna Maria Koehler	Girls	1777	1804
186	Son of Jacob Mueller	Infant	1804	1804
187	William James	Infant	1796	1804
188	Johan Buehler	Married Men	1748	1804
188½	Jane Buehler	Married, in Girls	1748	1804
189	Anna Maria Stoehr	Married, in Girls	1725	1804
190	Anna Yeager	Infant	1798	1804
191	Magdalena Orth	Infant	1805	1805
192	Heinrich Uhrich	Infant	1805	1805
193	Johan Boetteger	Married Men	1770	1805
194	Johan Stoehr	Married Men	1735	1805
195	Frederick Williams	Married Men	1734	1806
196	Susan Xander	Married, in Girls	1738	1806
197	Dau. of Daniel Koehler	Infant	1806	1806
198	Johan Bamberger	Infant	1807	1807
199	Maria Sarah Xander	Infant	1809	1810
200	Johan Koehler	Infant	1807	1810
200½	Joanna Koehler	Infant	1807	1810
201	Anna Maria Yeager	Married—Girls	1763	1810
202	Salome Uhrich	Girls	1780	1810
202½	Wilhelm Orth	Infant	1808	1810
203	Anna Maria Xander	Infant	1811	1811
204	Anna Catherine Beuhler	Infant	1811	1811

BOULDER AND TABLET, HEBRON CEMETERY

INSCRIPTION ON BOULDER TABLET

HEBRON MORAVIAN CEMETERY

THIS "GOTTES ACKER" OF THE "UNITAS FRATUM" WAS HALLOWED, MARCH, 1748, BY THE REV. JOHN PHILIP MUERER, AND CONTAINS, AMONGST MANY OTHERS, THE BODIES OF REVOLUTIONARY SOLDIERS AND VICTIMS OF INDIAN CRUELTY.

THIS BOULDER
ERECTED IN 1929 UNDER THE AUSPICES OF
THE LEBANON COUNTY HISTORICAL SOCIETY,
AND DEDICATED BY
THE SWATARA TRIBE NO. 276
IMPROVED ORDER OF RED MEN, INC.,
THE LEBANON CHAPTER
DAUGHTERS OF THE AMERICAN REVOLUTION
AND OTHER PATRIOTIC CITIZENS PARTICIPATING.

THEY REST IN PEACE THESE SAINTED DEAD.

205	Catherine E. Roedebach	Infant	1811	1811
206				
207	David Bamberger	Infant	1811	1811
208	Leonard Koehler	Married Men	1746	1812
209	Anna Maria Licht	Infant	1813	1814
210	Rosina Orth	Married Women	1741	1814
211	Christian Meickel	Infant	1814	1814
212	Thomas Butcher	Strangers	1796	1815
213	Elizabeth Koehler	Girls	1743	1818
214	Jacob Xander	Married Men	1734	1819
215	Philip Uhrich	Married Men	1744	1823
216	Elizabeth Heffelfinger	Strangers	1799	1833
217	George Uhrich	Married Men	1767	1824
218	Johan Uhrich	Married Men	1776	1824
219	Andreas Orth	Married Men	1801	1825
220	Johan Orth	Married Men	1796	1825
221	Elizabeth Orth	Infant	1826	1826
222	Heinrich Steiner	Married Men	1806	1830
223	Beata Orth	Infant Dau.	1829	1829
224	Beata Orth	Infant Dau.	1829	1829
225	Baetus Orth	Infant Son	1830	1830
225½	Christian Orth	Married Men	1773	1830
226	Edward Orth	Infant	1831	1831
227	Gottleib Orth	Married Men	1764	1831
228	Maria M. Uhrich	Married Women	1773	1830
229	Rosina S. Orth	Infant	1832	1832
230	Carolina S. Orth	Infant	1833	1834
230½	Tobias Hirte	Strangers	1748	1833
231	Augustus Orth	Infant	1835	1835
232	Anna Catherine Xander	Married Women	1776	1835
233	Susanna M. Orth	Married Women	1810	1837
234	Mary N. Bamberger	Strangers	1843	1847
235	Joseph Orth	Married Men	1770	1849
236	Philip Uhrich	Married Men	1781	1849
237	Maria Orth Licht	Married Women	1768	1851
238	Helen Kluge	Infant	1848	1852
239	Maria Hamm	Married Women	1765	1853
240	Christian Behm	Married Men	1787	1853
241	Sarah Uhrich	Infant	1855	1855
241½				
242				
243	Katinka Weber	Girls	1840	1855
244				
245	Louise Dorothy Haehnle	Infant	1855	1855

246				
247	Rebecca Uhrich	Infant	1853	1856
248	Helen Imhoff	Infant	1857	1857
249	Theodore Weber	Infant		1858
250	Frederick Fisher	Married Men	1817	1860
251	Jacob Uhrich	Married Men	1787	1861
252	Laura Weber	Married Women	1814	1861
253				
254	Lydia Ann Uhrich	Infant	1856	1861
255				
256	Anna German		1804	1862
257	Rosina Behm		1798	1863
258	Catharine Maria Graeff	Married	1792	1863
259				
260				
261				
262				
263				
264				
265				
266				
267				
268				
269				
270				
271	Jacob Uhrich	Married	1841	1864
272	Joseph Orth	Married	1799	1865
273	Carl Haenle	Infant	1865	1865
274	William Uhrich	Married	1814	1866
275	Hannah Uhrich	Married	1788	1866
276				
277	John C. Kern	Infant		1867
278	Jacob Behm	Married	1789	1869
279	Cleopas Imhoff	Infant	1869	1869
280	Andreas Kern	Infant		1869
306	Henrietta Moore	Married	1803	1869

KUCHER HOMESTEAD OF 1761

NOTE:—This Register of the graves of the Hebron Cemetery makes no pretense at accuracy. The only sources of information which could be utilized were: a crude and incomplete burial plot; the Church Registers which recorded all births, baptisms, marriages and funerals, but which for some reason or other in pastoral periods, are either missing altogether, ineligible or imperfect; and the graves themselves, many of which are unmarked, the stones of others are indiscipherable through age, still others were misplaced, and there were from time to time disinterments which were not accurately recorded. Some stones bear the same number, and even in the Church records there are instances where different individuals were recorded under the same number. Some graves and funeral records were not numbered at all. In spite of these difficulties an effort was made to check up all the sources of information and to secure as perfect accuracy as was possible under the circumstances. By comparison of this Register with the Plot, almost any grave can be traced. Due reference to the Church Register number will furnish the desired record and verification.

The Choir arrangement in rows is in many instances not consistent. After the row for Married Women was filled, burial of married women was made in that for Single Sisters or Girls, and in one or two cases in the last Infant Row. Married men were buried in the last two rows after the first was filled. All ages were buried in the Strangers Row, or the Row for persons not members of the Congregation.

Much has already been said about John Peter Kucher. He may be justly styled "The Father of the Hebron Congregation". His liberality made possible both its church edifice and its cemetery. He was born in Waldu, Saxony, May 12, 1710, came to America in 1732, and worked at his trade as a blacksmith and farmer in our Quittapahilla region. Here he married Barbara Kapp on Oct. 6, 1735, and became the father of eight children, four dying in childhood. Both he and his wife were Lutherans originally, but received into the Moravian Fellowship Feb. 2, 1749, when they used all their energies to further said cause.

In the year 1761 they moved into their new home located a few yards east of Front Street, between the Reading Railroad and the banks of the Quittapahilla Creek, which was in exis-

tence until shortly after the property had been secured by the American Iron and Steel Manufacturing Company when it was demolished to make room for the operations of that company.

The Kucher mansion, as it was known, was a very fine limestone structure. Its interior was fitted out with hard wood, imposing stairways and spacious apartments. At various times its hospitable roof sheltered many distinguished visitors, amongst them Count Zinzendorf, Conrad Weiser, Bishop Nitschman and General Peter Muhlenberg, with Bishop Cammerhof who arrived at Hebron on January 9, in the midst of a deep snow, in his adventurous and perilous journey to Shamokin (now Sunbury).

His grave, No. 87, in the Married Brethren's Section, is scarcely discernible; that of Mrs. Kucher, who survived her husband two years, is No. 125 on the Married Women's Section. The date and symbolic stones of this old mansion are now incorporated in the new stone wall at the gate entrance.

The second grave, on the Married Sisters' Section, No. 14, that of Susanna Tannenberger, tells another tale of community and congregational life. Johan Tannenberger was a master mechanic and, incidentally, an artist and accomplished musician. It was the refined taste and the spiritual inclination of the Tannenbergers, together with the influence of the Orths, and the recognized leadership of the Rauchs, that led to the adoption of the more scriptural name of Lebanon for our present city instead of Steitz Town, after its first proprietor. He was a direct descendant of those who found a refuge on the estates of Count Zinzendorf in Saxony. He taught the German settlers at Hebron, who had become Moravians in name, hymns which had survived from the ancient unity, and associated some of those of Count Zinzendorf to chorale tunes which they, themselves, knew and cherished. He led them away from the conviction that instrumental music, for the accompaniment of worship, was sinful, and introduced into the worship of the congregation the organ and trombones for use at funerals, Love

Feasts, and sacramental occasions. He was early bereft of his young wife and daughter, Theodora, Grave No. 13, Infants' Section, and soon after their burial, in 1754, removed to Lititz.

Grave No. 28 has another tale to unfold. It is that of the French and Indian War, which broke so rudely upon the peace of our happy congregation, and of whose story and horrors, even in our immediate locality, so few know and so little has been given sufficient publicity.

It was the struggle between Great Britain and France for the supremacy of our continent. To both parties a wise alliance with the Indians was a matter of the utmost importance. Its success meant either victory or defeat. The shrewd and far-seeing Conrad Weiser, realizing the strength of the Six Nations on our northern frontier, and the weakness of the Delawares residing in our midst, cast in the lot of the British with the former, and threw over the latter, who promptly went over to the side of the French, and started on the war path. It meant death and destruction, in their worst forms, to the innocent German settlers, but it also meant British success and domination, a free American Republic and a nation of unexcelled prosperity destined to become the great world power it now is.

With the defeat of Braddock's ill-starred expedition, scalping parties swarmed into our midst through the gateway of Swatara Gap. Among the first to suffer were the Moravians, who had formed a congregation in Bethel Township, on the road leading between Fredericksburg and Lickdale, with one at Heidelberg (near Robesonia), and their surrounding neighbors.

In November, 1755, twenty persons were killed and some carried off. Horrible cruelties and indecencies were committed. On June 8, 1756, Felix Wuench was shot through the breast as he was ploughing. His wife, hearing his cries, ran towards him when she was carried away, together with one of his own and two of her sister's children, after the house had been set on fire and his property destroyed.

GRAVES OF TWO ENEMY INDIANS KILLED IN A SKIRMISH, FALL OF 1756

INSCRIPTION ON STONE

TWO INDIANS KILLED IN
SKIRMISH WITH SETTLERS
TWO MILES N. E. OF
HEBRON
IN FALL OF 1756.

ERECTED BY LEBANON
CO. HISTORICAL SOCIETY

In August, 1757, as John Winkelbach's two sons and Joseph Fishback, a provincial soldier, went out to bring in the cows, they were fired upon by fifteen Indians. The lads were killed and the soldier wounded.

Shortly after the Wuench tragedy the Indians killed a child of Lawrence Dippel, a boy about four years old, and carried off another lad some six years of age.

On May 17, 1757, five men and a woman were killed and scalped, and, on August 8, George Mauerer suffered the same fate while cutting oats. On Monday, May 22 of that year, Barnabas Tolon was killed and scalped, and, on June 19, nineteen persons were killed in a mill on the Quittapahilla Creek.

Franz Albert, Jacob Haendsche, Frederick Weiser and John G. Miess, members of the Bethel Church, while ploughing in a field on June 26, 1756, were suddenly attacked, killed and scalped, and, on Sunday, June 27, buried in the "Gottes Acker".

Later in the year word came to the settlement at Hebron that "The Wilden" (wild men) were moving southward in that direction. Filled with fear many of the women and children found refuge in the stone Hebron Church. Scouting parties were organized and, in the Fall of 1756, an actual skirmish was fought between the whites and Indians, about two miles north east from the church, in which one settler, name not recorded, and two Indians were killed. These Indians were buried, apart from the others, in unhallowed ground, after much discussion, in the then extreme north east corner of the cemetery. Their graves, now marked by a suitable stone, can be seen in the rear of the dedicatory boulder.

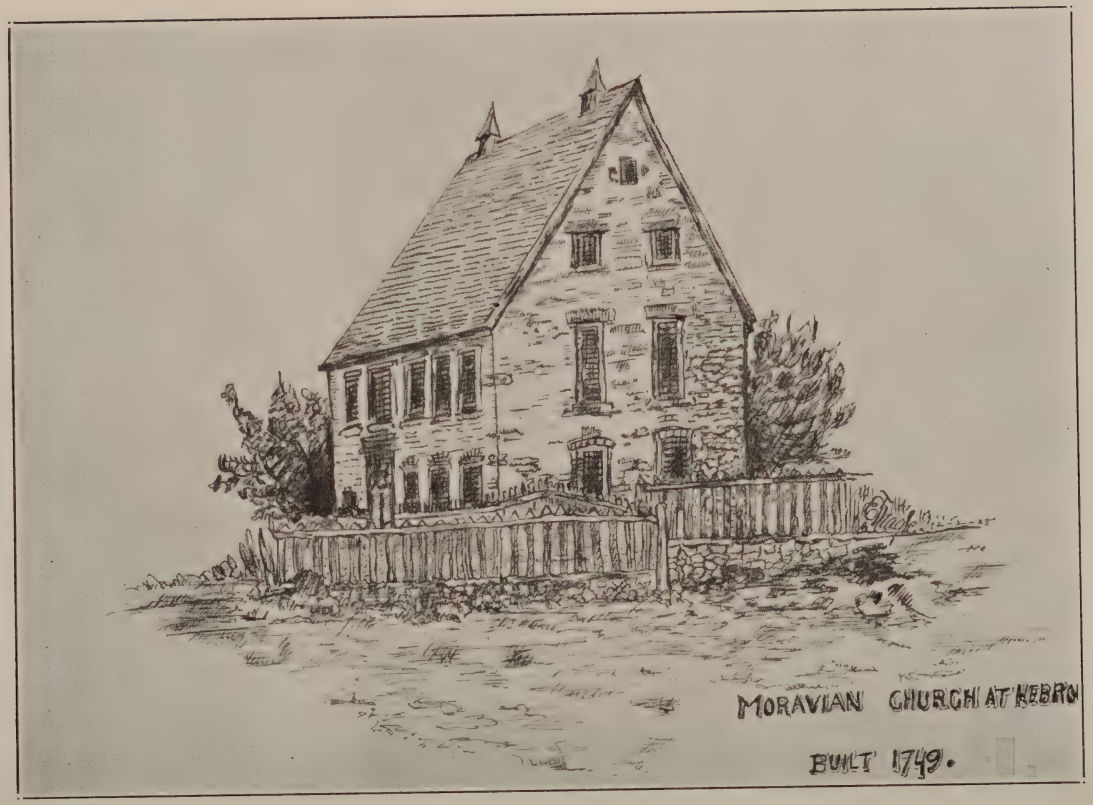
Of the some 150 victims of these raids was Johannes Spitler, a member of the Hebron Church, who, with his family, was farming a small tract of land in "The Hole", or Swatara Gap. On May 16, 1757, in full sight of his wife and children, he was killed and scalped by "The Wilden". His body was

brought to Hebron for interment. The funeral services were conducted by Pastor Johann Philip Muerer. It is his grave which is No. 28. Within six months of this massacre the father, Johannes Spitler, Sr., was buried by the side of his son, in Grave No. 33. At the age of 68 he paid the price of the rigors of a strenuous pioneer life, and the depth ofa broken-hearted grief for his slain son. His widow, Catharine, was laid to rest at Bethel, Nov. 14, 1773. By the side of Johannes Spitler, Sr., another victim of the Indians was interred, Christian Binner, in grave No. 34. During the winter of 1757-58 his home was attacked and destroyed, and his wife captured, never to return. He did not long survive this sad experience.

On Christmas Day, 1755, the Hebron Brethren decided that a guard, to patrol a territory two miles long and one mile wide, should be set under the care of Kucher and Heterich. Balthazer Orth, Sr., who resided two miles south of the church, on the Schaefferstown Road, was to look after that neighborhood, and arrangements were made to house some of the fleeing Swatara Moravian families. Two days later, on December 27, Kucher and Heckendorn, with the neighbors, cut down the woods surrounding the Hebron church. Its windows were closed half way up with heavy timbers, and the same precautions taken at Kucher's home, which two buildings were used as places of refuge.

A few days later, Christian Binner, a lad of 13 years, was buried at Hebron, which death revived the memory of the fact that, only a short time before, his mother had been captured by the Indians never to return, and his father had died a nervous wreck soon after.

After these invasions by the Indians, together with other causes, the Moravian congregations at Bethel and Heidelberg did not seem to be able to prosper. Their location, so distant from the main highways of white travel, had also much to do with their gradual decline. The congregation at Hebron, on the Quittapahilla, however, flourished as a Moravian center until after the Revolution.



ORIGINAL APPEARANCE OF HEBRON MORAVIAN CHURCH

The Bethel Church was in the very center of the invasions of the savages through the gateway of the Swatara Gap, with their attendant massacres and horrors of every description. Very many of its members were among the sufferers from them.

It was located about three miles northwest from Fredericksburg and five miles north from Jonestown, on the road leading from Fredericksburg to Lickdale along the mountain.

The graveyard, in which a number of persons murdered by the Indians lie buried, is about two hundred feet in rear of the barn, which, with the house now standing on the property, were partly built of logs from the old church which looked to be in an excellent state of preservation. It was torn down some sixty years ago.

The Heidelberg Church had, likewise, its share of sorrows but probably to a somewhat less extent than its sister congregation at Bethel.

It was located about five miles north of Robesonia, now the North Heidelberg Union (Lutheran and Reformed) Church. It is very gratifying to know that Mr. Adolph Klopp, of Bernville, has, within recent years, accomplished what the Lebanon County Historical Society has just done for the Hebron "Gottes Acker".

As poor afflicted Job, of old, lay in the dust, under a hot tropical sun, covered with sores, mourning the death of his children and loss of his property, there came to him three comforters. They were poor comforters, to be sure, but one of them, Eliphaz, the Temanite, made this remark, "Man is born unto trouble as the sparks fly upward."

It was not much of a consolation to Job, but we of today, after many centuries, still realize its truth.

There were many sparks flying upward in the days of our early fathers, and our good brethren of the Hebron community were soon doomed to experience renewed troubles.

Scarcely had the French and Indian War ended when that of our Revolution began.

The religious principles of the Moravians made of them non-combatants, but it did not make them to be less patriotic. There is no grander story of those times than that which tells us of the care given by them to the fever-stricken and dying soldiers of our Continental Army in their hospitals at Bethlehem and Lititz, even at the expense of their own lives. It is one of the few bright spots of that dark period.

The troubles and services of the Hebron Brethren were none the less patriotic but of a different character.

Appreciating the loyalty of the Moravians, when the victories at Trenton and Princeton gave into the hands of the Americans many Hessians, the authorities, taking into consideration the fact that these troops were but mercenaries, wisely decided to send such prisoners to the counties in the interior occupied by the loyal Pennsylvania-Germans who spoke the same language, in the hope that intercourse with them might result in detaching, at least, many of them from the British army. Such, indeed, was the case. These Hessian prisoners were employed as laborers in the mills and on the farms; they saw how their American brethren of the same blood and language were surrounded by plenty and always prosperous. Many of them never returned to their colors, but remained in Pennsylvania, some were even instrumental in persuading their comrades to desert, and to such extent, at least, the British cause was weakened. To this day their descendants are among us as honored citizens.

On August 27, 1777, the first installment of Hessians, three hundred and forty in number, arrived at Lebanon in charge of Colonel Curtis Grubb, and, notwithstanding the protest of Pastor Bader, as well as the offer of the brethren of his congregation to rent a large house in the town itself for the purpose, they were assigned to the Hebron Moravian Church. Two hundred of them were put into the church (saal) and in

the side rooms (cabinetter), while Brio. Bader retained possession of the four lower rooms for his dwelling; the remainder occupied the Reformed Church in Lebanon.

The old Hebron diary contains many interesting items concerning the conduct of these unwelcome visitors. We are told that they took the church violins and began playing and dancing both in the church and out of it; that they destroyed property, burnt fences, and, to quote the record itself, acted "Shamefully, as they certainly would not dared to have done in Hesse at the parsonage." It is needless to say that all this caused good Bro. Bader much worriment and anxiety of soul. Unavailing appeals for relief were made to Colonel Marstellar, who had succeeded Colonel Grubb in the command, resulting only in promises. Happily, on October 29, about 10.00 A. M., the barrack master, David Krause, gave notice to the Hessians, much to their discomfort, to leave in half an hour, when they were taken to the Lutheran Church in town, by Captain Oldenburg and his company of militia.

No sooner had they gone, however, when it was announced that the building was to be used as a hospital for the wounded from the fields of Brandywine and Germantown. For the time, however, this calamity was averted as, instead, the Hessians returned to their old quarters on November 17 in order to make the Lutheran Church available as a powder magazine.

On December 16 suddenly appeared General de Haas and Dr. Kennedy, the surgeon general of the army, who informed Pastor Bader that it was necessary to bring many of the sick to his church from Bethlehem and elsewhere, and that the Hessians would be removed to make room for them.

Here was a new fright, but, after many remonstrances and much pleading, quarters for the sick were sought elsewhere, and, on December 27, Captain Oldenburg was able to announce joyfully, that places for all, upwards of four hundred and twenty, had been found at Schaefferstown.

DATE AND SYMBOLIC STONES FROM KUCHER MANSION OF 1761

The year 1778 opened with the same old troubles at Hebron. Amongst the prisoners were some seventeen Hessian women who procured and sold liquor, the result of which could only mean carousing, fighting and worse, much to the discomfort of the peaceful occupants of the lower floor.

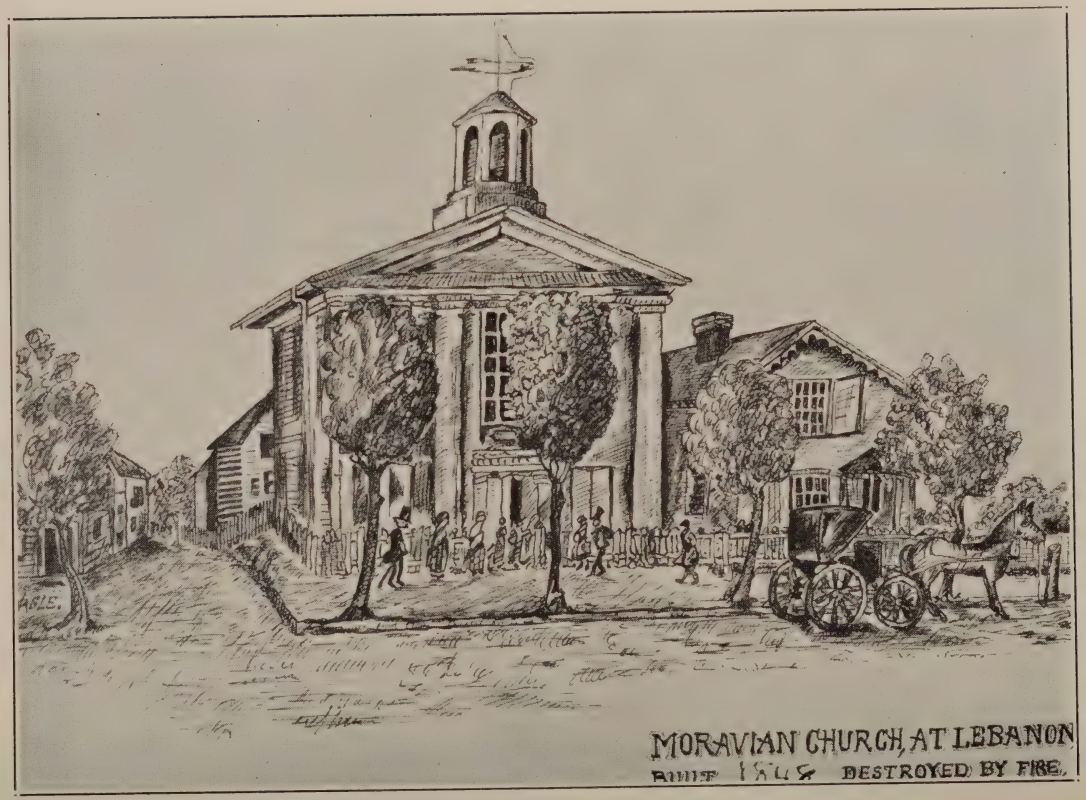
In the early part of January it had been decided to replace the Hessians with one hundred and twenty cartridge makers, by no means an agreeable change, but three houses in Lebanon were seized by Captain Oldenburg for that purpose instead.

On January 6 many of the prisoners, who had been employed in outside labors at mills and elsewhere, began to return in large numbers until one hundred and fifty were packed in the building so that they hardly knew how to lie down.

Again, on January 16, it was resolved to use the church for making cartridges, as it was necessary to find room for some three hundred cartridge makers in the town, and, again, they were spared this infliction, a house being found elsewhere.

At long last came the word for the final removal of the Hessians, but it was some days, even weeks, before they were gone. They were taken to Middletown. Our erstwhile enemies, however, despite the annoyance they caused Bro. Bader and his people, despite their noise and carousing, which was by no means uncommon to patriot as well as foe, to rich and poor alike, in those days, despite a great many other things which are usually not conducive to good feeling on the part of those who are prisoners, despite everything, these former enemies had become our friends. They refused to leave the building and began deserting. On March 1 the record says, "Seven ran away last night and five the night before. Today the guard was made stronger. It was noon before they marched. Many of them bade us a cordial farewell and wept much."

They were barely out of sight when, again, Major Watkins called to secure the place for his cartridge makers. This



MORAVIAN CHURCH, LEBANON, PA., BUILT 1848. DESTROYED BY FIRE 1858

time he persisted in taking the building, in spite of objections and a demand made on him to produce his authority for the act. On Wednesday, April 29, he came with several wagon loads of powder. Admission being refused, the doors, which had been locked, were broken open and the powder unloaded in the church as well as in the brethrens' hall.

This, apparently, was too much for the brethren to pass by in silence. A committee, consisting of Adam Orth, Grave 161, and Gottlieb Kucher, Grave 101, were sent to lay their complaints before the Board of War, then at York, Pa., which was done the beginning of May with so much success that, on May 4, the powder was directed to be removed and other less dangerous stores put in its place. Even then Major Watkins refused to make the change, and much additional time elapsed before the old Hebron Church returned to its original owners considerably the worse for wear and tear.

Not all the members of our Hebron community adhered to the Moravian principles of being non-combatants. Balthazer Orth, Sr., born May 5, 1703, came to America from the Palatinate in 1725, settled in the Quittapahilla region about one mile south of the Hebron cemetery, married Anna Catharine Roemer, in 1729, and had four children, of whom were two sons, Adam and Balthazer, Jr. His grave is No. 147, Married Men's Section. The two sons married Kucher sisters, both families being amongst the pillars of the congregation.

Adam Orth, born March 10, 1733, died Nov. 15, 1794, served in the French and Indian War, and became Sub-Lieutenant of Lebanon County, 1777, with the rank of Lieut. Colonel. He assisted in the organization of Associated Battalions, in the early part of the Revolutionary War, was active in both local and federal politics, and served as a member of the General Assembly in 1789-90. His grave is No. 161, Married Men's Section. That of his wife, Anna Kucher, is No. 159, Married Women's Section. As a Provost Marshal with Washington at Trenton it is said he was instrumental in having the

Hessian prisoners sent to Lebanon, and that he escorted them there.

Balthazer Orth, Jr., was also a prominent leader of men and in the active service of his country during the Revolution. He was captain of 1st Co., 2nd Battalion, Lancaster County Militia, on duty in Northumberland County against the Indians during the Fall and Winter of 1780. He was born July 14, 1736, died Oct. 6, 1794. His grave is No. 160, Married Men's Section. That of his wife, Rosina Kucher, who died 1814, is No. 210, Married Women's Section.

Lieut. Henry Buehler, born Jan. 20, 1740, died Aug. 2, 1801, was 3rd Lieut. in Capt. John McKown's 9th Co. 1st Bat. Flying Camp, in the Long Island campaign, Aug. 1776. His grave is No. 174, Married Men's Section.

There is reason to believe that, in the cemetery, are the graves of some four more persons who served in the Revolutionary War, but the great difficulty in deciphering and translating the old records, with whose German but few scholars are conversant, has made it impossible, as yet, to make public the necessary proofs and data with regard to the above statement.

The founding of the new town, to the west of Hebron, by George Steitz in the year 1755, was a death blow to Hebron as a Moravian community.

The laying out of building lots by Steitz induced newcomers to settle there. Had John Peter Kucher been as energetic a business man as Steitz it is probable there never would have been a Lebanon. Even so, as has been already mentioned, it was the refined taste and spiritual inclination of the Tannenbergers, together with the influence of the Orths, and recognized leadership of the Rauchs and Graeffs, which led, in time, to the more scriptural name of Lebanon, for the new town, instead of the original Steitz Town. George Steitz, the founder, failed financially and left these parts in the year 1763 never to return.

Just one hundred years after the corner stone of the Hebron Church had been laid the Orths, Ulrichs, Graeffs, Imhoffs and Rauchs, under the leadership of John Graeff, agreed upon the transfer of the congregation to Lebanon. Thus, by faith, the remnant of the Hebron Church was able to lay the corner stone of the new church, on Tenth Street between Cumberland and Willow Streets, on June 11, 1848, and consecrate the building on Dec. 16, 1848. On June 2, 1853, the Rev. Edward de Schweinitz occupied the parsonage on the north side of the church.

On the 29th day of July, 1858, the bell in the church spire rang furiously, a cry of fire was heard, and many of the members stood by in tears as they saw their church a prey to the flames. Some of them, to this day, have pieces of its bell which melted under the intense heat.

The edifice was destroyed but the faith of the people still remained, and, by the help of many brethren, from Lititz and elsewhere, the present building arose from its ashes, and, by June 5, 1859, was dedicated to the service of God.

The grave which, more than any other, tells the tale of the revival of the Hebron work at Lebanon is that of John Graeff, Sr., who rests, with his wife, Theodora, on what is known as the new part of the Hebron cemetery. He was affectionately and justly known as "Father Graeff".

The prostrate stones on the graves of the Moravian dead are not only the pall that forever hides the inequalities of life and its human distinctiveness, but they become the rent veil of the temple that reveals to all saints, as members of a single family, the face of their Heavenly Father, and so realizes the last prayer of the Great High Priest of our profession that they all may be one.

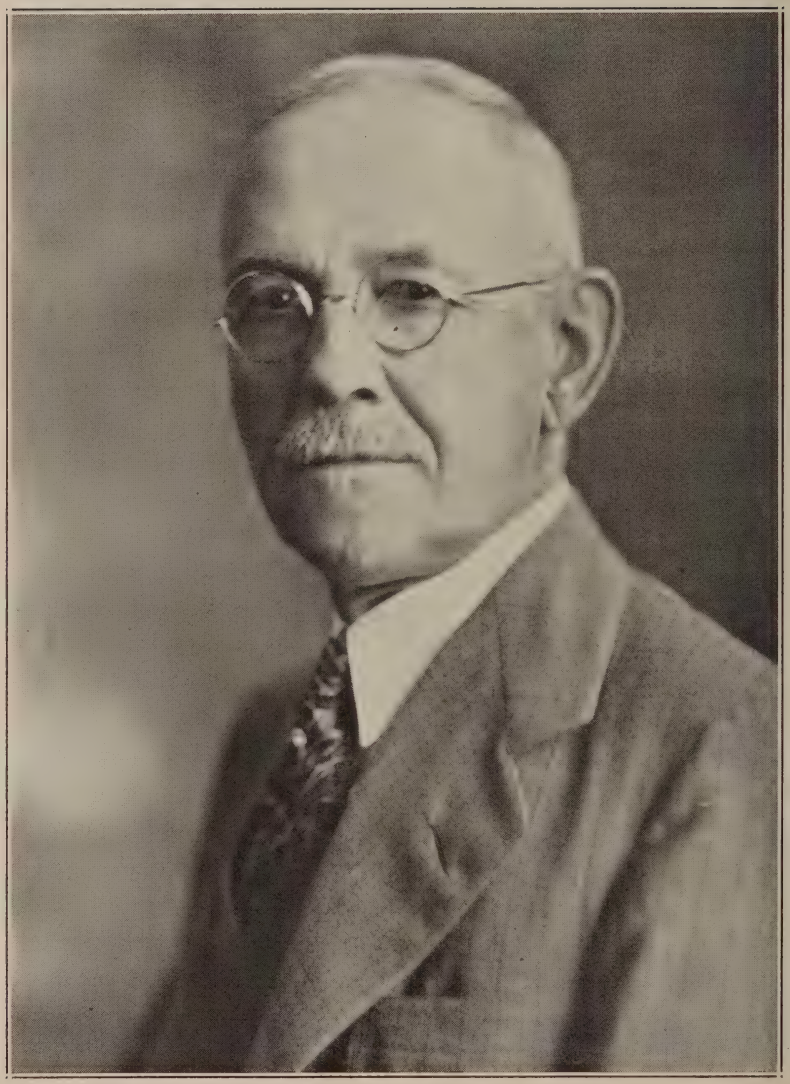
The customary trumpet sound of the Trombone Choir o'er the graves of the departed dead not only peals the triumph of the body with Christ over sin, death and the grave, but it

MORAVIAN CHURCH
LEBANON, PA.
JUNE 5, 1859 TO DATE, 1929

proclaims the union of the saints in their eternal service of the Lord of lords and King of kings.

The funeral trumpet sounds, announcing, in accordance with Moravian custom, the death, respectively, of a married man, a married woman, a single man, a single woman, a child or a stranger, as the case might be, were beautifully and solemnly exemplified in their rendition by the Trombone Choir of the local Moravian Church.

After the unveiling of the Tablet by Mrs. Kathryn Killinger Reese, a descendant of Adam Orth, the entire boulder was dedicated by Swatara Tribe, No. 276, Improved Order of Red Men, the donors of the beautiful bronze tablet imposed upon it, in connection with which act the Rev. Paul de Schweinitz, D.D., of Bethlehem, Pa., a lineal descendant of Count Zinzendorf, gave a most interesting and valuable talk as to the work of the Moravian Missionaries amongst the Indians, and the debt we owe them in their efforts to bring peace by estranging the hostile savages from the French alliance.



E. W. MILLER, Esq., Treas.

Lebanon County Historical Society

ADDRESS

BY

MISS MARY L. ROEDEL

PAST REGENT, LEB. CHAPTER, DAUGHTERS OF THE AMER. REVOLUTION

The criticism of the American people by an Englishman, in the latter part of the last century, contained several things worthy of note.

He stated that we were not a cultured people because we knew little of history and less of science, yet today our children learn science with their toys as the children of no other nation do, and history is given more attention in our schools each year.

He also accused us of having no idea of values, because we have not preserved our ruins, noted our history, nor marked our historic spots. However, if any one had pointed to Jamestown, as the first permanent settlement of civilized people in America, and asked what English town was the first one established by civilized people, he would have been obliged to say, "I do not know," or, pointing to Plymouth Rock, some one had said, "the Pilgrims landed here in 1620, when and where did the first civilized people land in the British Isles?" again he would have said, "I do not know." Tribe after tribe conquered England and civilization was a gradual development, the conquering people using the degree of civilization of the conquered people and building higher.

When America was settled the people came to virgin forests. Their first tasks were to cut down trees, to clear the land for crops and to secure the logs to build their homes. While many of the early settlers had lived in log houses in Europe few expected to spend their lives in them here. They counted them temporary shelters and expected to build better homes later, and many of them did so.

It was not the log house these settlers wished their grandchildren to point to as the ancestral home but the one of brick or stone they hoped would follow it.

Then, too, America was settled in a day when comparatively few people could read and write. The minister, or the town clerk kept the records and, in the case of the pastor, he had from three to seven preaching places. His parish often covered a radius of fifty miles, and the records were kept in his home among his private papers. Too often at his death these papers were destroyed by his family as useless, or carried with them when they moved to another place, and in this way lost.

The town clerks might be successively English, French or German, which accounts for the difference in spelling of the names of members of the same family.

The Historical Societies of the country, and Daughters of the American Revolution are searching out our history and marking historic places.

The genealogical societies, with Sons and Daughters of the Revolution, and kindred societies, are looking up our ancestral lines until, by and by, we shall have traced our lineage not only in this country but will have a record of the country from which our fathers came.

Our archealogists, and anthropologists, are tracing the hishistory of the prehistoric races of America so well that there is every prospect that, in the next half century, America will know more of her prehistoric people than England does of hers.

The stone we unveil today not only marks the restoration of one of the oldest cemeteries of the county but is a tribute to the care with which these early Moravians, whose church adjoined it, kept their records, and adds another link to the chain of evidence that refutes the criticism of the Englishman.

God builds no churches, By His plan
That labor has been left to man.
No spires miraculously rise,
No little mission from the skies
Falls on a bleak and barren place
To be a service of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

Men call the church the House of God,
Towards which the toil-stained pilgrims plod
In search of strength and rest and hope,
As blindly through life's mists they grope,
And there God dwells, but it is man
Who builds that house and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

There is no church but what proclaims
The gifts of countless generous names.
Ages before us spires were raised
'Neath which Almighty God was praised
As proof that He was then, as now,
Those sacred altars where men bow
Their heads in prayer, and sorrow lifts
Its heavy weight, are Christian gifts.

The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts must they arise.

By Edgar A. Guest.